

CATHOLIC • ACTION •

Vol. XXXII, No. 10



October, 1950

The Evening of Life Its Temporal Problems: Part I

Rev. Robert Brown

THE PARISH AND ADULT EDUCATION
THE CHILD AND THE FAMILY—PART II
SIX WOMEN—AND CHRIST

Humani Generis

Pope Pius XII

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

N. C. W. C. is comprised of the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION, monthly publication, N. C. W. C.*

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program—content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups, contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

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LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 8,000 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

The N. C. C. M. maintains at its national headquarters a Catholic Evidence Bureau, sponsors three weekly nationwide radio programs—the Catholic Hour over the National Broadcasting Company's Network, and the Hour of Faith over the American Broadcasting Company's Network, and the Catholic program in the "Faith in Our Time" series on the Mutual Broadcasting System—and conducts a Catholic Radio Bureau.

The N. C. C. W. through its National Committee System maintains an adult education service, transmitting to its affiliates information and suggestions in all fields covered by the N. C. W. C., and conducting Institutes and Regional Conferences for leadership training; it cooperates with War Relief Services—N. C. W. C. in a continuing clothing project for children; from 1921 to 1947 it sponsored the National Catholic School of Social Service.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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Vol. XXXII, No. 10

October, 1950

Humani Generis—Pope Pius XII

Official text of the Encyclical Letter of His Holiness Pope Pius XII, given at St. Peter's, Rome, August 12, 1950.

DISAGREEMENT and error among men on moral and religious matters have always been a cause of profound sorrow to all good men, but above all to the true and loyal sons of the Church, especially today, when we see the principles of Christian culture being attacked on all sides.

It is not surprising that such discord and error should always have existed outside the fold of Christ. For though, absolutely speaking, human reason by its own natural force and light can arrive at a true and certain knowledge of the one personal God, Who by His providence watches over and governs the world, and also of the natural law, which the Creator has written in our hearts, still there are not a few obstacles to prevent reason from making efficient and fruitful use of its natural ability. The truths that have to do with God and the relations between God and men, completely surpass the sensible order and demand self-surrender and self-abnegation in order to be put into practice and to influence practical life. Now the human intellect, in gaining the knowledge of such truths is hampered both by the activity of the senses and the imagination, and by evil passions arising from original sin. Hence men easily persuade themselves in such matters that what they do not wish to believe is false or at least doubtful.

It is for this reason that divine revelation must be considered morally necessary so that those religious and moral truths which are not of their nature beyond the reach of reason in the present condition of the human race, may be known by all men readily with a firm certainty and with freedom from all error.¹

Furthermore the human intelligence sometimes experiences difficulties in

forming a judgment about the credibility of the Catholic faith, notwithstanding the many wonderful external signs God has given, which are sufficient to prove with certitude by the natural light of reason alone the divine origin of the Christian religion. For man can, whether from prejudice or passion or bad faith, refuse and resist not only the evidence of the external proofs that are available, but also the impulses of actual grace.

If anyone examines the state of affairs outside the Christian fold, he will easily discover the principal trends that not a few learned men are following. Some imprudently and indiscretely hold that evolution, which has not been fully proved even in the domain of natural sciences, explains the origin of all things, and audaciously support the monistic and pantheistic opinion that the world is in continual evolution. Communists gladly subscribe to this opinion so that, when the souls of men have been deprived of every idea of a personal God, they may the more efficaciously defend and propagate their dialectical materialism.

Such fictitious tenets of evolution which repudiate all that is absolute, firm and immutable, have paved the way for the new erroneous philosophy which, rivaling idealism, immanentism and pragmatism, has assumed the name of existentialism, since it concerns itself only with existence of individual things and neglects all consideration of their immutable essences.

There is also a certain historicism, which attributing value only to the events of man's life, overthrows the foundation of all truth and absolute law both on the level of philosophical speculations and especially to Christian dogmas.

In all this confusion of opinion it is some consolation to Us to see former adherents of rationalism today frequently desiring to return to the fountain of divinely communicated truth, and to acknowledge and profess the word of God as contained in Sacred Scripture as the foundation of religious teaching. But at the same time it is a matter of regret that not a few of these, the more firmly they accept the word of God, so much the more do they diminish the value of human reason, and the more they exalt the authority of God the Revealer, the more severely do they spurn the teaching office of the Church, which has been instituted by Christ, Our Lord, to preserve and interpret divine revelation. This attitude is not only plainly at variance with Holy Scripture, but is shown to be false by experience also. For often those who disagree with the true Church complain openly of their disagreement in matters of dogma and thus unwillingly bear witness to the necessity of a living Teaching Authority.

Now Catholic theologians and philosophers, whose grave duty it is to defend natural and supernatural truth and instill it in the hearts of men, cannot afford to ignore or neglect these more or less erroneous opinions. Rather they must come to understand these same theories well, both because diseases are not properly treated unless they are rightly diagnosed, and because sometimes even in these false theories a certain amount of truth is contained, and, finally because these theories provoke more subtle discussion and evaluation of philosophical and theological truths.

If philosophers and theologians strive only to derive such profit from

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The Evening of Life— Its Temporal Problems: Part I

By
Rev. Robert Brown

For some time CATHOLIC ACTION has desired to bring its readers "food for thought" in the field of gerontology. We are therefore happy to have this two-part article from Father Brown the assistant secretary of the National Conference of Catholic Charities, who is also an active member of the Federal Government's Advisory Committee on Problems of the Aging.

THE CONFERENCE on Aging held this past summer in Washington under the auspices of the Federal Government will give new impetus and light to what is gradually but inexorably becoming one of America's major social problems. America has been operating under the illusion that it is still a "young country." The recent war experience and the crescendo of the demand of the older worker for some security as demonstrated by the demands for more liberalized social security, the growth of private and industrial pensions, has awakened the nation to some very interesting facts. There are almost 11½ million persons aged 65 and over in the United States. This is about 8% of our total population. Since the beginning of the century the population in the United States has doubled. The number of persons, however, aged 65 and over has almost quadrupled. In ten years, 1960, this group will number about 15 million, and in twenty-five years, or by 1975, there will be 20 million people in the United States over 65 years of age. It is interesting to note that there are 90 men for every 100 women in this age group and their numbers alone are beginning to obtain for them the recognition, prominence and consideration that they deserve. So older people constitute the most rapidly growing portion of our population, as the following table prepared by the Federal Security Agency indicates:

Year	Total Population		Population 65 and over		Population 65 and over as percent of total
	Number	1900=100	Number	1900=100	
1900	75,994,575	100	3,080,498	100	4.1
1910	91,972,266	121	3,949,524	128	4.3
1920	105,710,620	139	4,933,215	160	4.7
1930	122,775,046	161	6,633,805	215	5.4
1940	131,669,275	173	9,019,314	292	6.8
1949*	148,720,000	195	11,270,000	365	7.6

* Estimate.
Source: Bureau of the Census.

This trend toward an aging population has been caused by three important and significant facts. There has been a notable decline in our birth rate. There has

been practically no immigration and there has been a lowering of the death rate among children and youth. In addition, there is an increasing life-span which is the result of better living conditions and the commendable gains made in the control of infectious diseases. As this older group in our population increases in its proportion, other age-groups will shift in their proportions. All these and many other pertinent facts have aroused public interest in the problems of Aging.

The social situations connected with or resulting from our growing older are too multiple and complex to permit any easy or simple solution. They are the problems and needs of any age-group, but for the aged they are heightened by a gradual loss of strength and the knowledge that there is little likelihood of any improvement. The physical and mental, the economic and social losses of the later years are deficiencies that are quite generally accepted as irreparable. The practical norm or standard for action is to begin where the people are, where the problem is. There is small value to projecting at this time a 25 year plan. We must soon get such a plan and any and all monies spent on research into the problems of the Aging is well spent. There has been, however, little or no planning. Research into the multiple problems of the aging process has been decidedly limited and sporadic. There is so much we do not know about aging, that it would be a step forward in itself, to analyze the things we don't know. Medicine is doing something through the practice of geriatrics, but the effort is spotted. In the area of medicine alone, if the medical effort were integrated, if Dr. Jones would approach Grandma's medical problems in terms of her whole being—body and soul—rather than trying to get her eyes or feet to function, we could speak of planning for the Aging.

The most measurable, if not the most urgent, need of the Aging is economic security. It should be noted that the identification of this need is not a subscription to the philosophy that there is nothing wrong with people, old or young, that can't be cured by a T-bone

steak and French fried potatoes. It is merely the recognition of a fact that older people must have some dignified economic source of support and that if income be secured many of the problems of the older years would be taken care of. Older people with secure income not only think but can act independently. Obviously the more independent they are the less dependent they become. Here is an area where social action is greatly needed. If enough people want something strongly, they usually get it. It was due to enough people wanting social security that we have come to our Social Security System. The immediate need for meeting our problem of Aging is to educate the people of the country to the facts and then arouse their reaction to the facts. The fact is becoming clearer that the present position of our aging group is not a happy one. The answer to the economic needs of the Aging is not a simple one. Some will tell you that there are but two ways to meet this need: give the aged an income so they won't have to work or give them work so they will have their own income. It is not quite so simple. In order to give them an income so they won't have to work, give them a pension, or a paid up insurance policy, we must have money to pay the cost of the pension or the policy. The pension or policy must be job-connected. Either he gets it by buying it out of his salary or his employer buys it as part of the employee's salary. In either case, money only comes from productive workers. Hence if we keep reducing the number of workers in the labor market by forced retirement we automatically reduce the national income. Some believe that a person's security in the later years should come from his job and that the employer should carry the cost, since it is ultimately in lieu of a sufficient salary; others think that security should come from both the employer and employee. We are presently operating under a system where the employer and employee contribute an equal amount and Government subsidizes the remainder. There are still others who believe that the best method for meeting the economic hazards of old age is through an outright government pension paid to all from the general tax funds.

Wherever the money comes from, it is more or less directly related to one's job. One form of special action then, would seem to be to stop the arbitrary age limit on retirement. To force a man to retire at 65 years of age is discrimination because of age, and is immoral. There are many difficulties connected with the determination of when a man should retire, but it is wrong to set down an arbitrary age, such as 65. Naturally and fundamentally, a man's retirement age will be related to his ability to work. It should not be purely physical either, but a combination of physical and mental utility. It would seem too that he ought to have some say in the investigation which determines his ability to work. An interesting system, on an experimental basis, exists in one of the industrial cities of New York State. An industry there has

established a flexible retirement age. Written into the labor contract is the agreement that a man shall determine his own retirement age up to 68 years; from 68 to 72 years his retirement is a matter for the joint discussion of union and management; after the employee reaches 72 years retirement is at the option of management.

Somehow we must find a way to keep the older worker on the job. There are some signs that industry is becoming cognizant of the situation. Bargaining contracts contain clauses which specify practices affecting the hiring, utilization and the separation of the older worker. Where this is not formally noted in the bargaining contract it does not necessarily mean that an employer has no program for transferring or retaining workers who have grown old in the company's service and who are no longer able to carry their regular duties. Most of these protective clauses or retention clauses are on-the-job adjustments provided for by the local Union and Management.

Another factor that may prove helpful to the older worker is the expansion of rehabilitation services. The purpose of this service is to preserve, restore or develop the ability of disabled persons to engage in gainful employment. With the growing unwillingness of doctors to place anyone in the category of permanently disabled, and the growing economic necessity of keeping the older worker on the job, perhaps there may be an extension of the services of vocational rehabilitation to our aging population. The addition of thousands of handicapped workers each year to the labor force through this program gives hope that industry and social work may find a way to extend this program to those handicapped by age. The experience of the older worker in the war years has given us a body of knowledge that should prove very helpful. It was found that there are many tasks which could be done by men and women in later years of life. It would seem the better part of wisdom that we analyze that experience and make it the basis of further study and experimentation. Even if the work ability of older people be limited to a few hours a day, those hours will mean much to the spirit and morale of the older worker. Their value economically is incalculable.

The Social Security Act of 1935 marked the first attempt in our country of the federal government to plan and assume responsibility for the security needs of large numbers of our population. It grew out of the temporary and emergent needs of the depression period. Social Security is a very extensive operation today, providing for ten different programs—two insurance, three assistance and five service. The Old Age Assistance phase of Social Security is of no value, and was never meant to be, in the long-term planning for the economic security of the Aging. In its Old Age and Survivors Insurance program the Social Security Act—even with the adoption of the 1950

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You and Your Parish— the Strength of the Church

The Parish And Adult Education

Rev. John E. Kelly

1950-51 Forum Series

Article II

THE first article of this series stated that for parishes to be the strength of the Church, two steps must be taken:

"1. Under the spiritual guidance of our clergy, we must develop a trained and organized laity.

"2. We must develop more vital and important programs of action."

This article deals with the first step: adult religious education, education for effective Catholic leadership. It will show that the parish discussion club program is an easy and sure way of developing a trained, apostolic laity.

• • •

Adult education is common today. Everybody is doing it. Federal and state bureaus are pouring millions of dollars into adult courses on Americanization, public affairs, vocational and technical education. Local public school boards and community agencies offer free education in anything from tapestry to tap dancing, from archery to slip-cover making, to zoology—from A to Z. Why should not Catholics do likewise for Almighty God, the real Alpha-Omega?

Beginnings of adult religious education are evident lately. A growing number of Catholic universities are offering adult extension courses; there are labor schools, diocesan-sponsored lectures, study projects of the National Councils of Catholic Men and Women, groups such as the Sheil School of Social Studies in Chicago and the Institute of Social Education in Cleveland. But these reach relatively few.

The parish is the strength of the Church—*IF* its members are formed, informed, according to the mind of the Church. The sequence of a strong parish group is knowing the good, being good, and doing good—in that order. A parish group which runs into *doing* without prior *knowing*, usually ends up running in circles. The discussion club program of the Confraternity of Christian Doctrine is an ideal vehicle of

adult education. By the law of the Church the Confraternity is to be established in every parish in the world,¹ not subordinate to any other parish society, the official parish organization for religious education. And its discussion club program has worked successfully in town and country, on every social and educational level since the early 1930's from Montana to Louisiana, from Boston to Los Angeles.

Easy to Start . . . How about starting a Confraternity discussion club in your parish? In your neighborhood? It is so easy, so necessary. Anybody can join. No special schooling is required. There are no dues, no long-winded reports, no deadening series of old business and new business. All you do is get a group of between eight and twelve people to try the idea. They can be people from the same block, or members of the parish who work in the same factory or store. It helps to have both men and women, married and single people mixed in the same group. In rural areas, two or three nearby families get together. In very rural areas one family group is enough. Bring along your non-Catholic husband, girl friend or neighbor. But keep the group small in number. Twelve is maximum.

You meet once a week for an hour or a little longer over a period of about eight weeks. You meet in comfortable surroundings, as in one another's home or yard, the parish hall, lodge rooms—any place where you can be at ease.

Each member has a copy of an inexpensive pamphlet specially gotten up to stimulate discussions on questions of the day. You take a turn at reading a short section of the text, then discuss what you have read. (What does the paragraph mean? Prove it. How can we put it into practice? How is it related to me, my family, the family next door?) You read a little, talk a little, plan to live out what you learn. You

¹ *Codex Iuris Canonici*, Canon 711:2.

find yourself talking about the topic, apart from the group, all week. That's a good sign.

Pick a Leader . . . Each group has a leader. He does not lead in talking. He merely keeps the discussion orderly, helps keep it to the point, gives all a chance to express their opinions by drawing out the timid while keeping over-assertive persons from monopolizing the conversation. He often reads up a little extra on the subject, is ready to answer ordinary questions, keeps cool. A sense of humor helps.

A session of about eight weeks in the Fall and another session in the Spring, are plenty. A lot depends upon the choice of the first topic in the program. Make it something of interest to everybody in the group! The Mass, the Life of Christ, texts dealing with the Creed, Commandments and Sacraments are popular choices. Mercy killing, marriage, federal aid to education, the teaching of the Church on the subjects of labor and race, the parish (see the Paulist Press pamphlet on this subject), are timely in 1950-1951.

How to Organize . . . This adult Confraternity project works best when it is organized along diocesan lines with the same texts used in all parishes, notices in the diocesan paper, coordination on the diocesan radio program, a combined session for groups from all area parishes held either at the beginning or end of the session. The individual discussion club is informal in nature and operation. But for lasting results there should be organization in the planning and running of the general parish discussion club program.

But good discussion clubs can be organized within a parish without this help. The plan given in the *Manual* of the Confraternity of Christian Doctrine calls for a layman to act as chairman of parish discussion clubs. Under the direction and encouragement of the parish priest, this man or woman enrolls new members, visits new groups to get them started and keep them going, arranges for a preliminary class for prospective leaders of clubs so that each group runs smoothly. Here is where parish councils of Catholic men and women aid materially in the Confraternity program. Their CCD committees provide organizers of these clubs, scout out members, and join the discussions that they may become informed and articulate Catholics.

Priests occasionally drop in on a group, but they do not themselves directly run the groups or lead them in discussions. Priests often lead an extra weekly session for club leaders who go over the matter to be discussed during the coming week, receive coaching in answers to possible doctrinal differences. Questions which can not be answered by a group or a leader, are referred to the priest for answers at the next session.

THE N.C.W.C., Forum Committee, representative of the National Catholic Welfare Conference, presents its 1950-51 series of eight articles, month by month, under the general title, "You and Your Parish—the Strength of the Church". These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

- For your own information.
- For stimulating a program of action in your organization.
- As texts for discussion clubs, forums, round tables, radio talks.
- For informal discussion at home and abroad.

Use the questions at the end as guides for reading and discussion.

It Really Works . . . Last Spring the Diocese of Springfield in Illinois ran discussion clubs for the first time, with more than 15,000 people signed up. The diocese of Altoona's 126 parishes have had upwards of 300 clubs going every year since 1936. Last year a parish in St. Paul with 1,000 families had 55 clubs with 750 adults. Dallas, New Orleans and Boston have had "circuit riders", model teams which visit parishes or societies to give a demonstration of an actual club session.

If you want to do something about strengthening the Church through stronger parishes made up of a large number of informed and apostolic adults, get a discussion club going in your neighborhood. Get from your pastor or diocesan Confraternity director a copy of the CCD leaflet "Instructions for Discussion Clubs" or read the *CCD Manual*. Besides these leaflets, the National CCD Center at 1312 Massachusetts Ave., N. W., in Washington, also has a free list of suitable discussion texts. The Paulist Press, Queen's Work, St. Anthony Guild, Our Sunday Visitor Press, Catholic Action Bookshop in Wichita and the Abbey Student Press in Atchison, Kansas, have good texts. Get these CCD "know how" leaflets, do some planning with your parish priests, say some prayers, get six or ten copies of a good text for six or ten friends of yours—and you have something!

After two or three meetings you will be pleased to see that you have clear ideas of what you have been discussing, a readiness of speech and an easy confidence in talking to other people about the things you have previously discussed within your group. You will find yourself talking religion, of all things, to the girl at the office, the man on the bus, the luncheon companion in the restaurant, the housewife next door. And they will be grateful to you for it. More discussion clubs will make more articulate Catholics. More articulate Catholics will make more Catholics.

BIBLIOGRAPHY: *Manual of the Confraternity of Christian Doctrine*. Confraternity Publications, 508 Marshall Street, Paterson, N. J. \$3.00.

DISCUSSION AIDS:

1. *Observe* the number and type of secular-sponsored adult education projects in your area: the number of Catholic-sponsored projects.

2. *Discuss* how your parishioners can profitably participate in some of these projects: in what ways the parish should supplement them.

3. *Act:* ask a discussion group to put on a model demonstration at a society or parish meeting.

4. Why is the discussion club technique an ideal type of adult religious education? Mention some advantages of it.

5. How many discussion club sessions are recommended during the year? What is the usual length of each session? What is the usual length of the weekly meeting?

6. What are the duties of the parish chairman of discussion clubs? Of the discussion club leader?

7. Take steps to organize and run a discussion club program in your parish or group. Make your next meeting a discussion-type meeting in small groups, using this article as a text.

Reprints of this series of articles—"You and Your Parish: the Strength of the Church"—are available at 5c a single reprint, 20% discount in lots of 100 or more.

Monsignor Guilfoyle New Auxiliary Bishop of San Francisco

On August 30 announcement was made of the designation by His Holiness Pope Pius XII of Rt. Rev. Msgr. Merlin J. Guilfoyle, the chancellor of the Archdiocese of San Francisco, to be Auxiliary of the Archdiocese and Titular Bishop of Bulla. His consecration took place on September 21 in St. Mary's Cathedral, San Francisco.

Bishop Guilfoyle was born in 1908 in San Francisco and was ordained there in 1933, after which he took a Doctorate of Canon Law at the Catholic University of America. In 1949 he was made a Domestic Prelate.

Attached at all times to the Archdiocese of San Francisco, His Excellency served as pastor, teacher, moderator, military vicar, and in other archdiocesan offices. He will now succeed Bishop O'Dowd and has been named pastor of Mission Dolores parish, where Bishop O'Dowd formerly served.

Sincere good wishes are extended to Bishop Guilfoyle.

"Menti Nostrae"

On September 25, Our Holy Father Pope Pius XII, in the above-named Apostolic Exhortation, urged the clergy throughout the world to bend every effort toward spiritual perfection and called on priests to face squarely and fearlessly both the dangers of communism and the abuses of capitalism.

"Errors of both economic systems and harmful consequences resulting from them," says the communication, "must convince all—especially priests—to remain faithful to the social doctrines of the Church and to spread knowledge and practical application of them. This doctrine is in fact the only one which can offer a remedy to these lamentably widespread evils: it unites and perfects the demands of justice and the duties of charity and promotes a social order which does not oppress individuals and does not isolate them

in blind selfishness, but unites all in harmonious relations and in a bond of fraternal charity."

The English text of this comprehensive exhortation is expected in late October.

The Lay Apostolate Today

PUBLISHED originally in CATHOLIC ACTION as the Forum Series Articles of 1949-50, this pamphlet sets forth ways and means for the Catholic of today to exercise a Christian influence in his community. Prepared by N.C.W.C. staff members, writing in the fields in which they are primarily interested: lay organization work, education, human rights, Confraternity of Christian Doctrine, family life, the press, the legal profession and social action. 25¢ singly; \$2.25 for 10; \$4.00 for 20; postage extra.

New International Pamphlets

TOWARD *An Integrated World Policy*, a round-up analysis of world affairs with recommendations on American foreign policy, is a joint committee report of the Catholic Association for International Peace.

THE *Pope Speaks on Peace* presents excerpts from pronouncements by the Holy Father for the years 1944-48, compiled by Dr. Thomas Neil, St. Louis University, chairman of the History Committee, C.A.I.P.

CAN *the World Feed Itself*, a study by Clarence Enzler, U.S. Department of Agriculture, and the Sub-Committee on Agriculture, C.A.I.P.

15¢ each; 10% discount on orders from \$1.50 to \$7.50; 20% on orders over \$7.50.

"A World Apostolate"

MISSION STUDIES, a new quarterly published by the Mission Secretariat under the sponsorship of the National Office of The Society for the Propagation of the Faith, has made its appearance. This magazine is devoted to world affairs directed toward the problems of mission territories and considers many subjects of interest to acquaint the reader with the social ills and limitations of fellow Christians in other lands. The format is styled to include a Review Department; a section about its Contributors, and another dealing with "Current Trends."

The first article in the September 1950 issue, "A Call and a Prayer," written by His Eminence, Francis Cardinal Spellman, serves as an introduction in telling of the need of missionaries in the field, and a prayer that God will inflame the hearts of young Catholics to offer their services in this great work of the Church.

Subscriptions may be secured from the Mission Secretariat at 1312 Mass. Ave., N.W., Washington 5, D.C. Rates: U.S. and Canada \$4.00; Foreign \$4.50.

The Child and the Family: Part II

Alexander Schneiders, Ph.D.

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WE HAVE already indicated (last month) that the primary relationship is that between the child and the parents and here we must consider certain central features: affection, security, over protection, discipline, age patterning, sex patterning, and the role of parents as models and ideals. The first of these—affection—is perhaps the most significant. While it is likely that the child has no innate tendency to love the parents, nor that parental love is innately determined, it is nevertheless true that the child should come to react in an affectionate way to the parents if for no other reason than that they are the source of food, comfort, and security. On the parental side, there is every likelihood of the development of affection for the child because of strong cultural pressures requiring parental love and also because in the process of providing security for the child the parent will tend toward development of affection even though little was present at the outset.

Adequate manifestations of affection on the part of the parents and the building of secure love relationships within the children are of fundamental significance to the personal integration and security of the child. If he encounters excessive unpleasantness, or if relationships with the parents are unwholesome or threatening, the child will tend toward a perception reality as hostile or threatening to his ego security. The study of orphans as compared with normal children indicates that institutional care is likely to have destructive effects on personality development and integrity. Ribble, for example, reporting on studies of 600 infants, indicates that infants deprived of normal parental contacts show marked negativism or even exaggerated regression. . . . These reactions were successfully treated by the introduction of a foster mother who provided the fondling, the caresses and the affection which the child required. Goldfarb, in his study of adolescents, found also that the groups which had been placed in the institutional environment in infancy showed marked symptoms of emotional deprivation. They were relatively apathetic and immature, and it was doubtful whether they would ever recover from this early lack of affection. Stagner remarks that "once the expectancy is established in the child's mind that people are cold, indifferent, and unloving, it will be difficult or impossible to replace

this by a different attitude." Within this fundamental relationship even such factors as breast feeding versus bottle feeding are important to consider, although some writers suggest that the *manner* of feeding and caring for the child is more important to security than is the mechanism itself.

One of the primary sources of insecurity, negativism, hostility, aggression and similar personal inadequacies is parental rejection of the child. Since the parents constitute the primary source of the child's experiences in the early years of development, the conclusion is inescapable that the conception of the world will be formulated in large measure in terms of the love relationships that exist between him and the parents. Various studies of parental rejection indicate clearly that the results are likely to be an aggressive, suspicious and destructive child and it is this relationship that serves as a prototype for the child's later relationships with industry, government, religion and other institutions.

On the other hand, excessive affection, parental over-protection or identification with the parents may produce equally undesirable effects. These effects will depend upon the emotional stability of the parents, particularly the mother. If the mother is emotionally well-adjusted she will provide a proper amount of protection for the child, warning him of dangers, yet allowing the child a certain amount of freedom to explore his own abilities and limitations. Over protection, or what one writer has aptly called "smother love", will prevent the child from developing self-reliance and independence of thought and action, leading to profound feelings of inferiority or insecurity. It should be recognized that while over-protection is generally associated with what seems to be an excess of affection, it often is a disguised rejection of the child. Feelings of guilt, based upon this basic dislike, give rise to extreme fondling and protection—behavior that hampers and frustrates the child because of an unconscious recognition by the child of its primary source.

In line with these considerations may be mentioned the mechanism of identification and the role of the parents as ideals and models for the growing child. The effects of identification will vary to an important degree with the character of the identification. If the

child identifies with the like-sex parent the ultimate effects are likely to be beneficial, whereas if he identifies with the parent of the opposite sex they are likely to be harmful. This process of identification is modified at every point by social considerations. . . . If, within the family constellation, the child becomes excessively devoted to, or identified with, the parent of the opposite sex, he is heading toward poor adjustments in later life. Stagner and Kraut, for example, report that "boys who wanted to be like father do not worry frequently—but girls who wanted to be like father do. Boys who wanted to be like father have few feelings of remorse, no thoughts of suicide, and think life is definitely worth living. . . . Boys who wanted to be like mother . . . are likely to have feelings of remorse, dizzy spells, and suspicions of enmity."

It is obvious that the process of identification will lead to the acceptance of the parent as a model of social, moral and other behavior, or as an ideal. Various studies show that children closely follow their parents in such things as social attitudes, but that personality traits are less definitely mirrored by the children. This may be due to the fact that mechanisms of attitude formation are different from those involved in the development of personality traits, or to the fact indicated by several studies that parents function less and less as ideals as the children grow toward maturity. Whatever the end results, it is certain that the processes of identification and idealization can exert profound effects on the personality and adjustment of children.

The attitudes of the parents will affect the children in many different ways. Just as social expectations will determine to an important extent the personality characteristics assumed by the growing boy and girl, so parental expectations regarding children will affect different growth patterns. For example, the parents' attitudes regarding the factor of age and sex, leading to the well-known phenomena of age-patterning and sex-patterning, are of considerable importance. What the parent expects of the girl as a girl often leads to conflict and frustration or the rejection of the girl's natural role. The tendency toward discrimination against the female sex particularly can lead to rebellion, identification with the parent of the opposite sex, or to crippling feelings of inadequacy and inferiority. These effects may in turn generate hostility, regression tendencies, or ego-centrism. The case of the boy is more favorable since sex-patterning in the case of the boy is not at all as restrictive in our society as it is with girls. Much the same holds true with regard to age-patterning to which the child reacts very negatively, especially as the need for independence develops to a high degree during the adolescent period. These expectations on the part of the parents regarding age and sex are of course nothing more than a reflection of the attitudes of the social group to which the parents belong. It is, in the last analysis, society which

sets the pattern for proper social, sexual and other developments.

The relationship between parents and children is affected very strongly in another way, and that is through the process of discipline. Here again it is readily apparent that culture imposes certain requirements on the parents, while the manner of fulfilling these requirements differs widely in different families. Invariably parents are pressured into conforming to the standards set by their particular culture, and to impose authoritarian and disciplinarian measures of conformity upon their children. The child is expected to respect the laws and taboos of the community as well as its moral imperatives. . . . However, authority and discipline do not necessarily lead to aggression, insecurity, or hostility. Evidence suggests very strongly that a firm, consistent mode of discipline, when intermingled with affection, leads to a high degree of security and adequacy in the child. It is not discipline or the exercise of authority itself therefore that leads to difficulties, but rather the failure to exercise these prerogatives intelligently, consistently, and in a wholesome manner. In most instances, if not in all, the bad effects of discipline are traceable not to discipline itself, but to emotional immaturity or feelings of inferiority on the part of the parent, feelings to which the child is sensitive whenever discipline is ineffectively administered. Various investigations indicate that excessive authority and emotionally determined discipline are detrimental to the personality development of children. . . . In all instances, the decisive feature is the way in which the child reacts to discipline. If his attitude is one of resentment the effects will be unfavorable. If on the other hand, the attitude is one of acceptance, discipline can have beneficial effects.

This is a point that requires special emphasis in understanding the relationship between child and family, and the differential effects which the family seems to have on different children. It is always a two-way affair: parents, brothers and sisters, discipline and family experiences will affect the child but always in terms of the child's psychological makeup. Thus one child in the family, because of a hypersensitive makeup, may react very strongly to discipline or parental rejection, whereas a second child, more independent in nature, may be little affected by similar experiences. There is no way to determine which of these factors is primary, but we may be sure that the development of personality is conditioned at every turn by both.

That the development of the child is affected also by sibling relationships has been brought out in many studies. It is well known for example, that the birth of another child is often regarded as a threat to security or as an intrusion into an already well-established relationship with the parents. The correlation between sibling jealousy and maladjustment is significantly high, and shows quite clearly the effects of

inadequate relationships among members of the same family group. In similar vein, the many studies of the only child have marshalled considerable evidence to show that onliness is a dominant factor in personality development. It may be assumed without much trepidation that the opportunities for socialization of the child are much greater in a family where there are several children than where there is only one. By the same token, the more complex the family constellation the more opportunity there is for rivalry, jealousy, and other undesirable personality traits. Again we must remind ourselves that the end-result will be determined as much by the nature of the child as by the family constellation.

The third possibility mentioned earlier was the effect produced on the development of the child by the relationships between the parents. If our view that the family constellation constitutes an integral pattern within which all factors are mutually interactive, is correct, then we may be sure that intraparental relationships will be decisive in the wholesome development of the child's personality. Where there is mutual love, respect, cooperation and enjoyment between father and mother, the child is bound to be beneficially influenced. Conversely, a relationship that involves mutual dislike or hate, suspicions, mistrust, or petty wrangling, will affect the child adversely. The security and personal integrity which the child craves and desperately needs can not develop in soil of this kind. Whenever relationships of any kind within the family are disturbed or completely disrupted, detrimental results must be expected. That is the reason why the break-up of the family, whether actual or psychological, leads to such disastrous effects on the personality of children, affecting their sense of personal worth and security, of belongingness, and of self-reliance. One cannot expect the morale of children to be adequate when the morale of the family is at low ebb, and this applies particularly to the parents with whom the child is more closely identified.

The fourth question which we had proposed for ourselves had to do with what the family should provide for the child in order to fulfill his basic needs. Much of the answer to this question is contained in the foregoing discussion; but here we may attempt a more precise formulation. We need hardly point out that the obligations of the family to the child will be determined in large measure by the child's fundamental needs, the wholesome gratification of which is necessary to adequate personality development and adjustment. One's conception of what these needs are will be influenced to a degree by his interpretation of "wholesome adjustment", but it will probably be agreed that adjustment means at least the ability to cope effectively and in a satisfactory manner with whatever demands are imposed upon the individual either by reason of his nature or by the society in which he lives. The needs to which we refer then,

may be classified as physical, psychological, social, moral, and religious; and certainly if all of these classes of needs are adequately cared for, a measure of wholesome adjustment should be reasonably assured.

First of all the child needs adequate physical care. This is important, not only because of its obvious relationship to the physical welfare of the child, but more importantly because of its contribution to the security of a psychological kind which the organism requires. More important than these requirements are the psychological needs of the child, of which three deserve special mention: affection, security, and status or personal integrity. It is these basic requirements . . . which are so seriously affected by inadequate and unwholesome family relationships. All three of these needs are intrinsically related in such a way that the frustration or gratification of one is very likely to affect the others. If the family provides the child with wholesome affection it will start him on the road to feelings of status and security. By the same token the promotion of a sense of security will strongly influence the needs for status and affection. It is the gratification of these needs that promotes the feeling of belongingness which is so important to the personal integrity of the child.

Besides these physical and psychological needs the child also is dynamically affected by moral and religious cravings. Since he is by nature a moral and religious being, the failure to provide a religious or moral frame of reference for the child in the early stages of his development is very likely to lead to distortions in personality. The development of an adequate morality and a wholesome religious outlook contributes in a very important way to the gratification of the psychological needs of security and status. It provides a more proper orientation to the meaning of life, and helps the child significantly in the crystallization and eventual realization of his goals.

Finally the family should provide abundantly for the social development of the child. We have indicated several times that the family plays a dominant role in the process of socialization, and every opportunity to further the child's social development should be exploited. Just as the child is by nature physical, psychological, moral and religious, he is by nature social, and the failure to gratify these natural social demands will lead to failure in personality development. It is out of the adequate satisfaction of these natural requirements that personality traits, attitudes and values will gradually emerge under the direction of the individual capacities for intellectual deliberation and self-determination. Whatever the family, and particularly the parents, can do to further this wholesome development, will be rewarded by a better child and a better society.

NATIONAL COUNCIL CATHOLIC WOMEN

Six Women, And Christ—National President's Northwest Tour—With Our Nationals.

SIX WOMEN—AND CHRIST

KATHARINE T. DOOLEY

THE Blessed Martin de Porres Discussion Club, which has been meeting in South Bend, Indiana, for the past five years is usually regarded as interesting and remarkable. That it should be considered interesting is a satisfaction; that it should be looked upon as remarkable is, to us, a matter of deep regret, because the only way in which our club differs from hundreds of others is in the fact that half of our members are Negro women, half are white.

That Americans, and especially Catholic Americans, should regard as singular Negro women and white women meeting in each other's homes, eating at each other's tables, and discussing together the truths of their common religion, is to contradict a belief which we all acknowledge—our membership in the Mystical Body of Christ. But the reality exists; the social pattern of our time is still such that an interracial club is unusual.

Because we were intensely interested in study clubs and eager also to *do* something toward better understanding between our races, six women—three Negro, three white—organized the club with this twofold purpose:

1. Through study of our Catholic religion, as a common meeting ground, we hope to increase in wisdom and grace.
2. Negro members and white members thus co-operating, we expect to attain a more complete understanding between the two races.

It was an experiment for all of us. Even those who encouraged us the most—our Chaplain, Rev. Vincent C. Thilman, C.S.C., the pastor of St. Augustine's Church in our City, and Mrs. Ann Harrigan Makletsoff, then director of the Chicago Friendship House—admitted they had never heard of such a club. But all of us approached it as an apostolate, albeit one which we undertook with a certain apprehension, and a certain stiffness. Our patron, Blessed Martin, took care of that. We were friends from the first. We worked and studied and laughed together from the beginning. Now we have twenty members, ten of each race, and we have learned to love the good in

each other and to bear with the faults in each other *as individuals*, not as members of one race or the other. Our Chaplain with his ready understanding, his unobtrusive guidance, and his unfailing sense of humor has been greatly responsible for the spirit of easy friendship which now characterizes our club.

Our organization was at first most casual, but now we operate as any other club, with this difference—we always have one officer from each race and they alternate positions each year. We try to divide committee work and representation in other civic and religious groups. We are, incidentally, becoming increasingly involved in these "outside" activities, especially since we were nominated this year, by the South Bend—Mishawaka Round Table of the National Council of Christians and Jews, for the annual Lane Bryant award for "exceptional voluntary efforts to advance the welfare of home and community." Hundreds of groups were named from all over the country, so we shall probably not be faced with the problem of what to do with the prize—one thousand dollars! But the local recognition was gratifying.

Like many other clubs we experimented with study material, even more than most because of our widely differing backgrounds. Some of us finished high school, some did not. We have a number of college graduates, and an M.A. from each race. Members work, or have worked, as librarians, nurses, writers, domestic helpers, musicians, teachers, cateresses, storekeepers, social workers, secretaries, and above all, homemakers and mothers. We have never formally studied race problems. We are tired of too much talk in that regard, too little *doing*. Only incidentally have we discussed such problems as they happened to come up in conversation. In using this approach we have, we think, come to a more intimate understanding of each other's attitudes and problems.

Eating must be mentioned, for in any interracial activity eating together is important—it is the symbol of equality. But for the ultimate symbol of equality, and the ultimate reason for what success we have had, we must kneel together at the altar rail in St. Augustine's Church where, on our Days of Recollection, we

receive from the hands of our Chaplain, our True Bread.

Should a group be interested in starting an interracial study club I suggest you try it this way. Invite a number of the Catholic Negro women in your parish or community to come as guests and eventually as members, or, in an all-Negro club, include a few of your white acquaintances. This seems to me the ideal approach because it is the most casual. It is the nearest to the way things *ought* to be, a society in which persons are neither invited nor excluded just because of their race, a society in which we are not conscious of the difference.

Because we are a long way from this happy goal, a conscious effort toward racial contacts and racial understanding is necessary. We of the Blessed Martin Club dream of and pray for the day when thousands of women in the N.C.C.W. will be eager to make this effort.

NATIONAL PRESIDENT'S NORTHWEST TOUR

WHEN THE National President, Mrs. Alfred S. Lucas, was received by the Holy Father last May, His Holiness expressed to her his profound gratitude to the Catholic women of the United States for their generosity to those who have suffered so keenly from the war and its cruel aftermath. Through her the Sovereign Pontiff sent his blessing to all the women united in the N.C.C.W. It was this appreciation and blessing which Mrs. Lucas brought in person to the Councils of Seattle, Portland, Boise, Helena, Great Falls, and Spokane during a ten-day tour of the Northwest in late August.

Mrs. Lucas was guest of honor at luncheons and dinners arranged by each Council. She spoke to each, telling them of her attendance at the Bureau meeting of the International Union of Catholic Women's Leagues in Fribourg, Switzerland, of her Holy Year pilgrimage and special audience with the Holy Father, and reminding them of the necessity of unity and organization for the accomplishment of the tasks which the Church asks of the Catholic women in the United States today.

Coincident with Mrs. Lucas' visit to Helena was the 29th annual convention of the Diocesan Council, held August 27 to 29. Her address was the highlight of the convention banquet. Following the theme of the convention, "Catholic Women and the Holy Year," Mrs. Lucas pointed out that the responsibilities of Catholic women are the greater because their lives are raised to the supernatural plane, but in like manner their opportunities for service are greater. The task, she said, of bringing Christ back to the world and the world back to Christ will be accomplished through prayer, example and action.

To N.C.C.W. Affiliates

THE Twenty-Fifth National Convention of the National Council of Catholic Women opens at the Hotel Statler, Cleveland, Ohio, October 14 and continues through October 18. Five days are offered the Catholic women of the United States for intensive study and program planning that during the coming two years they may contribute to the realization of the convention theme, "Peace in Our Days."

Is Your Organization Represented?

WITH OUR NATIONALS

First Catholic Slovak Ladies Union . . . A Solemn Pontifical Mass celebrated by Most Rev. Edward F. Hoban, Bishop of Cleveland, and a banquet were held in Cleveland, September 7 to honor the First Catholic Slovak Union on its 60th anniversary. The banquet speakers included the President of the First Catholic Slovak Ladies Union, Mrs. Helena Kocan, of Whiting, Ind.

International Federation of Catholic Alumnae . . . Mrs. George Bradford, of Brooklyn, N.Y., a former president of the I.F.C.A., died on August 29. A widely known leader in Catholic women's affairs, Mrs. Bradford had also served the I.F.C.A. as an observer at the United Nations and was active in the Brooklyn Diocesan Council of Catholic Women and the Kings County Council of Catholic Women.

Ladies Catholic Benevolent Association . . . Miss Katherine M. Stanton, of Lakewood, Ohio, was elected Supreme President at a special session of the officers and trustees held in Erie, Pa., August 19. She succeeds the late Miss Bertha M. McEntee, of Pittsburgh, who died on the eve of this special meeting which she had called and at which she had planned to submit her resignation. Following the session, the officers and trustees went to Pittsburgh to attend the Funeral Mass for Miss McEntee. Most Rev. John Mark Gannon, Bishop of Erie and spiritual director of the L.C.B.A., was present in the sanctuary.

National Catholic Women's Union . . . The Apostolic Delegate to the United States, Most Rev. Amleto Giovanni Cicognani, conveyed the blessing of the Holy Father to the National Catholic Women's Union and the Catholic Central Verein at their joint convention in Quincy, Ill., August 20. The blessing especially recognized "their assistance to refugees . . . their dissemination of Catholic publications and information and . . . their countless other activities in the fields of charity and social welfare." Growth in the Catholic Maternity Guild Apostolate of the N.C.W.U. was reported at the convention.

NATIONAL COUNCIL CATHOLIC MEN

Your Catholic Hour — October Radio
Preview

YOUR CATHOLIC HOUR NOW 2:00 P.M.

ON SUNDAY, October 1, the Catholic Hour was broadcast at 2:00 p.m. EST. For the preceding twenty years its regular time had been 6:00 p.m. Why the change?

Briefly, because of two factors: A constant acceleration and intensification of competition between the major networks for the Sunday evening radio audience, and the phenomenal increase of television in key areas especially in the early evening hours.

The result of extensive research and surveys indicated that the Catholic Hour, and indeed any similar program, would be much better off if it were in the bloc of public service programs aired between noon and three p.m. Sunday; that at 2 o'clock or thereabouts, a larger number of stations would carry the program than are taking it at 6 o'clock; and that a larger audience would be assured, not only as a result of the more extended station coverage, but because of weaker competition from other networks and television at the earlier hour.

Charts of local station acceptance for the Catholic Hour for 1944 through April of 1950 showed an increase in "live" broadcast from 78 in 1944 to 90 in 1947 followed by a decrease, with a marked drop to 65 in 1950. During the same period, delayed broadcasts, that is, those which are transcribed and put on the air later, rose from 10 in 1944 to 48 in April 1950. This indicated that more and more stations were changing from live broadcasts at 6 o'clock to transcribed broadcasts at a much later hour; or even a week later in some cases.

The Catholic Hour is broadcast over the National Broadcasting Company network, which gives the time free. A questionnaire to all NBC outlets indicated that the Catholic Hour would be put on the air by 130 stations at 2:00 p.m. compared with the present 104 at 6 o'clock.

The survey showed that the Catholic Hour's listen-

ing audience dropped from an average of 2,145,000 radio families per broadcast in 1948 to 1,385,800 in April 1950. The reason appeared to be the increasing number of network comedy and variety shows competing for the early Sunday evening audiences and the inroads of television.

From the survey it was estimated that at two o'clock the Catholic Hour would have 1,956,600 radio families per broadcast at the outset with every indication of building a much greater audience from week to week.

In order to determine local reactions and discover, if possible, factors which might have been overlooked, the results of the survey were sent to the Cardinals, Archbishops and Bishops of the United States as well as to the N.C.C.M. Board of Directors.

After careful consideration the N.C.C.M. Radio Committee, guided largely by four of its members who are professional radio men, recommended the change, pointing out that the most weighty reasons in their view were:

1) Due to the inroads of television 6:00 p.m. radio time is becoming less and less desirable. 2) Even at present the total radio tune-in at 2 o'clock is very little less than at 6. This slight advantage is wiped out by the stronger competition of other network programs at the 6 o'clock period, and with the inevitable increase of television, within a short time the 2 o'clock radio tune-in will be greater than at 6 o'clock. 3) N.C.C.M. plans to get into television as soon as practicable. It would be a great advantage to "simulcast" the program for both radio and television. This can probably be done at 2 o'clock whereas it would be highly improbable that a 6 o'clock television spot could be obtained.

Based upon the facts disclosed by the survey, and taking into consideration the replies from the Hierarchy and N.C.C.M. Directors, the N.C.C.M. Radio Committee recommended the change.

OCTOBER RADIO PREVIEW

Catholic Hour: (NBC, Sundays, 2:00 p.m. EST.) Audience participation series of five pre-marriage talks, with questions from an audience composed entirely of engaged couples. Father John J. McCarthy of Chicago, speaker and moderator, plus a board of three experts, two priests and one layman psychiatrist, will answer questions. Father McCarthy has had a great deal of experience with Cana Conferences (for married people).

Hour of Faith: (ABC, Sundays, 11:30 a.m., EST.) Discussions led by the eminent economist, Father John F. Cronin, S.S., of N.C.W.C. Social Action Department, on "The Christian Way in Management." Prominent lay guests from management-labor field.

Faith in Our Time: (MBS, Thursdays, 10:15 a.m., EST.) Informal talks under the heading "Love Folds Its Wings," to be continued by Father Thomas J. O'Donnell, C.S.C. Holy Cross Foreign Mission Society.

The Evening of Life

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amendments—is at best only a minimal foundation for financial security in old age. This is no reflection on the program. It is only the observation and notation of a fact. Governmental responsibility for financial security can only be on a minimum level. Government can only supply a basic floor on which to add private or industrial savings. It is an economic impossibility and a philosophic stupidity to expect Government to assume the responsibility for all the needs of all the people. Even with more generous payments and more liberal eligibility requirements there must be continued private savings. Private pension plans will still be needed, and where in operation should most certainly not be reduced. On the contrary, it would appear that Industry will come more and more to sharing the profits through pension plans, as the idea of industrial non-contributory pensions spread. It is presently accepted as good planning that one try to achieve

through insurance and retirement benefits to have one half of his average salary on retiring. Fifty per cent is an arbitrary standard. Obviously an employee should not expect to receive as much for being idle, as he did when working. Such savings will only guarantee freedom from actual want and from becoming a burden on either family or community.

This problem, what to do with, about and for our older people, is so vast, so general, and so complex that neither public nor voluntary effort can be presumed to cope with it alone. It is a job that will demand the interest, tact, patience, skill and cooperative efforts of all. Assuming the best and most generous assistance from Government there will still remain a great need for voluntary effort to provide facilities and service of all kinds to meet the diversity and intensity of the problems of helping older people lead normal, satisfying, creative lives.

(To be continued)

October, 1950

- 2-3—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Joliet, Ill.
- 6-8—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Syracuse, N. Y.
- 6-8—NATIONAL LAYWOMEN'S RETREAT MOVEMENT—annual congress, Detroit, Michigan
- 8-11—FRANCISCAN NATIONAL MARIAN CONGRESS—Washington, D. C.
- 13-18—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—annual convention, Belleville, Ill.
- 14—CATHOLIC LIBRARY ASSOCIATION (MIDWEST UNIT)—annual meeting, Omaha, Nebr.
- 14-18—NATIONAL COUNCIL OF CATHOLIC WOMEN—25th national convention, Cleveland, Ohio
- 17—INSTALLATION OF THE MOST REV. GEORGE J. REHRING AS BISHOP OF TOLEDO
- 18-19—SLOVAK CATHOLIC FEDERATION OF AMERICA—national convention, Pittsburgh, Pa.
- 18-19—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Little Rock, Arkansas
- 20—DISCALCED CARMELITE TERTIARIES—1st national congress, Brookline, Mass.
- 20-22—THIRD ORDER SECULAR OF OUR BLESSED LADY OF MOUNT CARMEL AND ST. TERESA OF JESUS—1st national convention, New York, N. Y.
- 24-26—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Oklahoma City, Oklahoma

November, 1950

- 2-6—NATIONAL CONFERENCE OF CATHOLIC CHARITIES—40th annual convention, Washington, D. C. (Society of St. Vincent de Paul annual convention will be held in conjunction with the Catholic Charities meeting.)
- 3-6—APOSTLESHIP OF THE SEA—annual meeting, Washington, D. C.
- 4-5—THIRD ORDER OF ST. FRANCIS—provincial convention, Cincinnati, Ohio
- 7-9—NATIONAL CATHOLIC CEMETERY CONFERENCE—3rd annual conference, Buffalo, New York
- 18-20—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Portland, Me.

December, 1950

- 27-29—AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY—12th annual convention, Chicago, Ill.

January, 1951

- 22-24—CATHOLIC COMMITTEE OF THE SOUTH—annual convention, Columbia, S. C.

August, 1951

- 20-24—NATIONAL LITURGICAL WEEK—Dubuque, Iowa.

November, 1951

- 7-11—CONFRATERNITY OF CHRISTIAN DOCTRINE—9th national congress, Chicago, Ill.

Humani Generis—Pope Pius XII

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the careful examination of these doctrines, there would be no reason for any intervention by the Teaching Authority of the Church. However, although we know that Catholic teachers generally avoid these errors, it is apparent, however, that some today, as in apostolic times, desirous of novelty, and fearing to be considered ignorant of recent scientific findings try to withdraw themselves from the sacred Teaching Authority and are accordingly in danger of gradually departing from revealed truth and of drawing others along with them into error.

Another danger is perceived which is all the more serious because it is more concealed beneath the mask of virtue. There are many who, deploring disagreement among men and intellectual confusion, through an imprudent zeal for souls, are urged by a great and ardent desire to do away with the barrier that divides good and honest men; these advocate an "eirenism" according to which, by setting aside the questions which divide men, they aim not only at joining forces to repel the attacks of atheism, but also at reconciling things opposed to one another in the field of dogma. And as in former times some questioned whether the traditional apologetics of the Church did not constitute an obstacle rather than a help to the winning of souls for Christ, so today some are presumptive enough to question seriously whether theology and theological methods, such as with the approval of ecclesiastical authority are found in our schools, should not only be perfected, but also completely reformed, in order to promote the more efficacious propagation of the kingdom of Christ everywhere throughout the world among men of every culture and religious opinion.

Now if these only aimed at adapting ecclesiastical teaching and methods to modern conditions and requirements, through the introduction of some new explanations, there would be scarcely any reason for alarm. But some through enthusiasm for an imprudent "eirenism" seem to consider as an obstacle to the restoration of fraternal union, things founded on the laws and principles given by Christ and likewise on institutions founded by Him, or which are the defence and support of the integrity of the faith, and the removal of which would bring about the union of all, but only to their destruction.

These new opinions, whether they originate from a reprehensible desire of novelty or from a laudable motive, are not always advanced in the same

degree, with equal clarity nor in the same terms, nor always with unanimous agreement of their authors. Theories that today are put forward rather covertly by some, not without cautions and distinctions, tomorrow are openly and without moderation proclaimed by others more audacious, causing scandal to many, especially among the young clergy and to the detriment of ecclesiastical authority. Though they are usually more cautious in their published works, they express themselves more openly in their writings intended for private circulation and in conferences and lectures. Moreover, these opinions are disseminated not only among members of the clergy and in seminaries and religious institutions, but also among the laity, and especially among those who are engaged in teaching youth.

In theology some want to reduce to a minimum the meaning of dogmas; and to free dogma itself from terminology long established in the Church and from philosophical concepts held by Catholic teachers, to bring about a return in the explanation of Catholic doctrine to the way of speaking used in Holy Scripture and by the Fathers of the Church. They cherish the hope that when dogma is stripped of the elements which they hold to be extrinsic to divine revelation, it will compare advantageously with the dogmatic opinions of those who are separated from the unity of the Church and that in this way they will gradually arrive at a mutual assimilation of Catholic dogma with the tenets of the dissidents.

Moreover they assert that when Catholic doctrine has been reduced to this condition, a way will be found to satisfy modern needs, that will permit of dogma being expressed also by the concepts of modern philosophy, whether of immanentism or idealism or existentialism or any other system. Some more audacious affirm that this can and must be done, because they hold that the mysteries of faith are never expressed by truly adequate concepts but only by approximate and ever changeable notions, in which the truth is to some extent expressed, but is necessarily distorted. Wherefore they do not consider it absurd, but altogether necessary, that theology should substitute new concepts in place of the old ones in keeping with the various philosophies which in the course of time it uses as its instruments, so that it should give human expression to divine truths in various ways which are even somewhat opposed, but still equivalent, as

they say. They add that the history of dogmas consists in the reporting of the various forms in which revealed truth has been clothed, forms that have succeeded one another in accordance with the different teachings and opinions that have arisen over the course of the centuries.

It is evident from what we have already said, that such tentatives not only lead to what they call dogmatic relativism, but that they actually contain it. The contempt of doctrine commonly taught and of the terms in which it is expressed strongly favor it. Everyone is aware that the terminology employed in the schools and even that used by the Teaching Authority of the Church itself is capable of being perfected and polished; and we know also that the Church itself has not always used the same terms in the same way. It is also manifest that the Church cannot be bound to every system of philosophy that has existed for a short space of time. Nevertheless, the things that have been composed through common effort by Catholic teachers over the course of the centuries to bring about some understanding of dogma are certainly not based on any such weak foundation. These things are based on principles and notions deduced from a true knowledge of created things. In the process of deducing, this knowledge, like a star, gave enlightenment to the human mind through the Church. Hence it is not astonishing that some of these notions have not only been used by the Oecumenical Councils, but even sanctioned by them, so that it is wrong to depart from them.

Hence to neglect, or to reject, or to devalue so many and such great resources which have been conceived, expressed and perfected so often by the age-old work of men endowed with no common talent and holiness, working under the vigilant supervision of the holy magisterium and with the light and leadership of the Holy Ghost in order to state the truths of the faith ever more accurately, to do this so that these things may be replaced by conjectural notions and by some formless and unstable tenets of a new philosophy, tenets which, like the flowers of the field, are in existence today and die tomorrow. This is supreme imprudence and something that would make dogma itself a reed shaken by the wind. The contempt for terms and notions habitually used by scholastic theologians leads of itself to the weakening of what they call speculative theology, a discipline which the men consider devoid of true certitude because it is based on theological reasoning.

Unfortunately these advocates of

novelty easily pass from despising scholastic theology to the neglect of and even contempt for the Teaching Authority of the Church itself, which gives such authoritative approval to scholastic theology. This Teaching Authority is represented by them as a hindrance to progress and an obstacle in the way of science. Some non-Catholics consider it as an unjust restraint preventing some more qualified theologians from reforming their subject. And although this sacred Office of Teacher in matters of faith and morals must be the proximate and universal criterion of truth for all theologians, since to it has been entrusted by Christ Our Lord the whole deposit of faith—Sacred Scripture and divine Tradition—to be preserved, guarded and interpreted, still the duty that is incumbent on the faithful to flee also those errors which more or less approach heresy, and accordingly "to keep also the constitutions and decrees by which such evil opinions are proscribed and forbidden by the Holy See,"⁽⁴⁾ is sometimes as little known as if it did not exist. What is expounded in the Encyclical Letters of the Roman Pontiffs concerning the nature and constitution of the Church, is deliberately and habitually neglected by some with the idea of giving force to a certain vague notion which they profess to have found in the ancient Fathers, especially the Greeks. The Popes, they assert, do not wish to pass judgment on what is a matter of dispute among theologians, so recourse must be had to the early sources, and the recent constitutions and decrees of the Teaching Church must be explained from the writings of the ancients.

Although these things seem well said, still they are not free from error. It is true that Popes generally leave theologians free in those matters which are disputed in various ways by men of very high authority in this field; but history teaches that many matters that formerly were open to discussion, no longer now admit of discussion.

Nor must it be thought that what is expounded in Encyclical Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: "He who heareth you, heareth Me";⁽⁵⁾ and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute,

it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians.

It is also true that theologians must always return to the source of divine revelation: for it belongs to them to point out how the doctrine of the living Teaching Authority is to be found either explicitly or implicitly in the Scriptures and in Tradition.⁽⁶⁾ Besides each source of divinely revealed doctrine contains so many rich treasures of truth, that they can really never be exhausted. Hence it is that theology through the study of its sacred sources remains ever fresh; on the other hand, speculation which neglects a deeper search into the deposit of faith, proves sterile, as we know from experience. But for this reason even positive theology cannot be on a par with merely historical science. For, together with the sources of positive theology God has given to His Church a living Teaching Authority to elucidate and explain what is contained in the deposit of faith only obscurely and implicitly. This deposit of faith our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church. But if the Church does exercise this function of teaching, as she often has through the centuries, either in the ordinary or extraordinary way, it is clear how false is a procedure which would attempt to explain what is clear by means of what is obscure. Indeed, the very opposite procedure must be used. Hence Our Predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine defined by the Church is contained in the sources of revelation, added these words, and with very good reason: "in that sense in which it has been defined by the Church."

To return, however, to the new opinions mentioned above, a number of things are proposed or suggested by some even against the divine authorship of Sacred Scripture. For some go so far as to pervert the sense of the Vatican Council's definition that God is the author of Holy Scripture, and they put forward again the opinion, already often condemned, which asserts that immunity from error extends only to those parts of the Bible that treat of God or of moral and religious matters. They even wrongly speak of a human sense of the Scriptures, beneath which a divine sense, which they say is the only infallible meaning, lies hidden. In interpreting Scripture, they will take

no account of the analogy of faith and the Tradition of the Church. Thus they judge the doctrine of the Fathers and of the Teaching Church by the norm of Holy Scripture interpreted by the purely human reason of exegetes, instead of explaining Holy Scripture according to the mind of the Church which Christ Our Lord has appointed guardian and interpreter of the whole deposit of divinely revealed truth.

Further, according to their fictitious opinions, the literal sense of Holy Scripture and its explanation, carefully worked out under the Church's vigilance by so many great exegetes, should yield now to a new exegesis which they are pleased to call symbolic or spiritual. By means of this new exegesis the Old Testament, which today in the Church is a sealed book, would finally be thrown open to all the faithful. By this method, they say, all difficulties vanish, difficulties which hinder only those who adhere to the literal meaning of the Scriptures.

Everyone sees how foreign all this is to the principles and norms of interpretation rightly fixed by our predecessors of happy memory, Leo XIII in his Encyclical "Providentissimus," and Benedict XV in the Encyclical "Spiritus Paraclitus," as also by ourselves in the Encyclical "Divino afflante Spiritu."

It is not surprising that novelties of this kind have already borne their deadly fruit in almost all branches of theology. It is now doubted that human reason, without divine revelation and the help of divine grace, can, by arguments drawn from the created universe, provide the existence of a personal God: it is denied that the world had a beginning; it is argued that the creation of the world is necessary, since it proceeds from the necessary liberality of divine love; it is denied that God has eternal and infallible foreknowledge of the free actions of men—all this in contradiction to the decrees of the Vatican Council.^(6a)

Some also question whether angels are personal beings, and whether matter and spirit differ essentially. Others destroy the gratuity of the supernatural order, since God, they say, cannot create intellectual beings without ordering and calling them to the beatific vision. Nor is this all. Disregarding the Council of Trent, some pervert the very concept of original sin, along with the concept of sin in general as an offense against God, as well as the idea of satisfaction performed for us by Christ. Some even say that the doctrine of transubstan-

tiation, based on an antiquated philosophic notion of substance, should be so modified that the real presence of Christ in the Holy Eucharist be reduced to a kind of symbolism, whereby the consecrated species would be merely efficacious signs of the spiritual presence of Christ and of His intimate union with the faithful members of His Mystical Body.

Some say they are not bound by the doctrine, explained in our Encyclical Letter of a few years ago and based on the sources of Revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing.⁽⁴⁾ Some reduce to a meaningless formula the necessity of belonging to the True Church in order to gain eternal salvation. Others finally belittle the reasonable character of the credibility of Christian faith.

These and like errors, it is clear, have crept in among certain of Our sons who are deceived by imprudent zeal for souls or by false science. To them We are compelled with grief to repeat once again truths already well known and to point out with solicitude clear errors and dangers of error.

It is well known how highly the Church regards human reason, for it falls to reason to demonstrate with certainty the existence of God, personal and one, to prove beyond doubt from divine signs the very foundations of the Christian faith; to express properly the law which the Creator has imprinted in the hearts of men; and finally to attain to some notion, indeed a very fruitful notion, of mysteries.⁽⁵⁾ But reason can perform these functions safely and well only when properly trained. That is, when imbued with that sound philosophy which has long been, as it were, a patrimony handed down by earlier Christian ages, and which moreover possesses an authority of even higher order, since the Teaching Authority of the Church, in the light of divine revelation itself, has weighed its fundamental tenets, which have been elaborated and defined little by little by men of great genius. For this philosophy, acknowledged and accepted by the Church, safeguards the genuine validity of human knowledge, the unshakeable metaphysical principles of sufficient reason, causality, and finality, and finally the mind's ability to attain certain and unchangeable truth.

Of course this philosophy deals with much that neither directly nor indirectly touches faith or morals and which consequently the Church leaves to the free discussion of experts. But this does not hold for many other

things, especially those principles and fundamental tenets to which We have just referred. However, even in these fundamental questions, we may clothe our philosophy in a more convenient and richer dress, make it more vigorous with more effective terminology, divest it of certain scholastic aids found less useful, prudently enrich it with the fruits of the progress of the human mind, but never may we overthrow it or contaminate it with false principles or regard it as a great but obsolete relic. For truth and its philosophic expression cannot change from day to day, least of all where there is a question of the self-evident principles of the human mind or of those propositions which are supported by the wisdom of the ages and by divine revelation. Whatever new truth the sincere human mind is able to find certainly cannot be opposed to truth already acquired, since God, the highest Truth, has created and guides human intellect, not that it may daily oppose new truths to rightly established ones but rather that, having eliminated errors which may have crept in, it may build truth upon truth in the same order and structure that exist in reality, the source of truth. Let no Christian therefore, whether philosopher or theologian, embrace eagerly and lightly whatever novelty happens to be thought up from day to day, but rather let him weigh it with painstaking care and a balanced judgment, lest he lose or corrupt the truth he already has, with grave danger and damage to his faith.

If one considers all this well, he will easily see why the Church demands that future priests be instructed in philosophy "according to the method, doctrine, and principles of the Angelic Doctor,"⁽⁶⁾ since, as we well know from the experience of centuries, the method of Aquinas is singularly pre-eminent both for teaching students and for bringing truth to light; his doctrine is in harmony with Divine Revelation, and is most effective both for safeguarding the foundation of the Faith, and for reaping, safely and usefully, the fruits of sound progress.⁽⁷⁾

How deplorable it is, then that this philosophy, received and honored by the Church, is scorned by some who shamelessly call it outmoded in form and rationalistic, as they say, in its method of thought.

They say that this philosophy upholds the erroneous notion that there can be a metaphysics that is absolutely true; whereas in fact, they say, reality, especially transcendent reality, cannot better, be expressed than by

disparate teachings, which mutually complete each other, although they are in a way mutually opposed.

Our traditional philosophy, then, with its clear exposition and solution of questions, its accurate definition of terms, its clear-cut distinctions, can be, they concede, useful as a preparation for scholastic theology, a preparation quite in accord with medieval mentality; but this philosophy hardly offers a method of philosophizing suited to the needs of our modern culture. They allege, finally, that our perennial philosophy is only a philosophy of immutable essences, while the contemporary mind must look to the existence of things and to life, which is ever in flux.

While scorning our philosophy, they extol other philosophies of all kinds, ancient and modern, oriental and occidental, by which they seem to imply that any kind of philosophy or theory, with a few additions and corrections if need be, can be reconciled with Catholic dogma. No Catholic can doubt how false this is, especially where there is question of those fictitious theories they call immanentism, or idealism or materialism, whether historic or dialectic, or even existentialism, whether atheistic or simply the type that denies the validity of the reason in the field of metaphysics.

Finally, they reproach this philosophy taught in our schools for regarding only the intellect in the process of cognition, while neglecting the function of the will and the emotions. This is simply not true. Never has Christian philosophy denied the usefulness and efficacy of good dispositions of soul for perceiving and embracing moral and religious truths.

In fact, it has always taught that the lack of these dispositions of good will can be the reason why the intellect, influenced by the passions and evil inclinations, can be so obscured that it cannot see clearly. Indeed, St. Thomas holds that the intellect can in some way perceive higher goods of the moral order, whether natural or supernatural, inasmuch as it experiences a certain "connaturality" with these goods, whether this "connaturality" be purely natural, or the result of grace;⁽⁸⁾ and it is clear how much even this somewhat obscure perception can help the reason in its investigations. However, it is one thing to admit the power of the dispositions of the will in helping reason to gain a more certain and firm knowledge of moral truths; it is quite another thing to say, as these innovators do, indiscriminately mingling cognition and act of will, that the appetitive and affective faculties have a certain power

of understanding, and that man, since he cannot by using his reason decide with certainty what is true and is to be accepted, turns to his will, by which he freely chooses among opposite opinions.

It is not surprising that these new opinions endanger the two philosophical sciences which by their very nature are closely connected with the doctrine of faith, that is theodicy and ethics; they hold that the function of these two sciences is not to prove with certitude anything about God or any other transcendental being, but rather to show that truths which faith teaches about a personal God and about His precepts are perfectly consistent with the necessities of life and are therefore to be accepted by all in order to avoid despair and to attain eternal salvation. All these opinions and affirmations are openly contrary to the documents of Our Predecessors, Leo XIII and Pius X, and cannot be reconciled with the decrees of the Vatican Council.

It would indeed be unnecessary to deplore these aberrations from truth if all even in the field of philosophy directed their attention with the proper reverence to the Teaching Authority of the Church which, by divine institution, has the mission not only to guard and interpret the deposit of divinely revealed truth but also to keep watch over the philosophical sciences themselves in order that Catholic dogmas may suffer no harm because of erroneous opinions.

It remains for Us now to speak about those questions which, although they pertain to the positive sciences, are nevertheless more or less connected with the truths of Christian faith. In fact, not a few insistently demand that the Catholic religion take these sciences into account as much as possible. This certainly would be praiseworthy in the case of clearly proved facts; but caution must be used when there is rather question of hypotheses having some sort of scientific foundation in which the doctrine contained in Sacred Scripture or in Tradition is involved. If such conjectural opinions are directly or indirectly opposed to the doctrine revealed by God, then the demand that they be recognized can in no way be admitted.

For these reasons, the teaching authority of the Church does not forbid that in conformity with the present state of human sciences and sacred theology research and discussions on the part of men experienced in both fields take place with regard to the doctrine of evolution in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for the Catholic

faith obliges us to hold that souls are immediately created by God. However, this must be done in such a way that the reasons for both opinions, that is those favorable and those unfavorable to evolution, be weighed and judged with the necessary seriousness, moderation and measure and provided that all are prepared to submit to the judgment of the Church to whom Christ has given the mission of interpreting authentically the Sacred Scripture and of defending dogmas of faith.⁽¹⁾ Some, however, rashly transgress this liberty of discussion when they act as if the origin of the human body from pre-existing and living matter were already completely certain and proved by the facts which have been discovered up to now and by reasoning on those facts and as if there were nothing in the sources of divine revelation which demands the greatest moderation and caution in this question.

When, however, there is question of another conjectural opinion, namely polygenism, the children of the Church by no means enjoy such liberty. For the faithful cannot embrace that opinion which maintains either that after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents. Now it is in no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from sin actually committed by an individual Adam and which through generation is passed on to all and is in everyone as his own.⁽²⁾

Just as in the biological and anthropological sciences, so also in the historical sciences there are those who boldly transgress the limits and safeguards established by the Church. In a particular way must be deplored a certain too free interpretation of the historical books of the Old Testament.

Those who favor this system in order to defend their cause wrongly refer to the Letter which was sent not long ago to the Archbishop of Paris by the Pontifical Commission on Biblical Studies.⁽³⁾ This letter in fact clearly points out that the first eleven chapters of Genesis, although properly speaking not conforming to the historical method used by the best Greek and Latin writers or by competent authors of our time, do nevertheless pertain to history in a true sense which, however, must be further studied and determined by exegetes; the

same chapters (the Letter points out), in simple and metaphorical language adapted to the mentality of a people but little cultured, both state the principal truths which are fundamental for our salvation and also give a popular description of the origin of the human race and the chosen people. If, however, the ancient sacred writers have taken anything from popular narrations (and this may be conceded), it must never be forgotten that they did so with the help of divine inspiration through which they were rendered immune from any error in selection and evaluating those documents.

Therefore, whatever of the popular narrations have been inserted into the Sacred Scriptures must in no way be considered on a par with myths or other such things, which are more the product of an extravagant imagination than of that striving for truth and simplicity which in the Sacred Books, also of the Old Testament, is so apparent that our ancient sacred writers must be admitted to be clearly superior to the ancient profane writers.

Truly we are aware that a majority of Catholic doctors, the fruit of whose studies is being gathered in universities, in seminaries and in colleges of the religious, are far removed from those errors which today, whether through a desire of novelty or through certain immoderate zeal for the apostolate, are being spread either openly or covertly. But we know also that such new opinions can entice the incautious; and therefore we prefer to withstand the very beginnings rather than to administer the medicine after the disease has grown inveterate.

For this reason, after mature reflection and consideration before God, that We may not be wanting in Our sacred duty, We charge Bishops and Superiors General of Religious Orders, binding them most seriously in conscience, to take most diligent care that such opinions be not advanced in schools, in conferences or in writings of any kind, and that they be not taught in any manner whatsoever to the clergy or the faithful.

Let the teachers in ecclesiastical institutions be aware that they cannot with tranquil conscience exercise the office of teaching entrusted to them unless in the instruction of their students they religiously accept and exactly observe the norms which We have ordained. That due reverence and submission which in their unceasing labor they must profess towards the Teaching Authority of the Church, let them instill also into the minds and hearts of their students.

Let them strive with every force and effort to further the progress of the sciences which they teach; but let them also be careful not to transgress the limits which we have established for the protection of the truth of Catholic faith and doctrine. With regard to new questions, which modern culture and progress have brought to the foreground, let them engage in the most careful research, but with the necessary prudence and caution; finally let them not think, indulging in a false "eirenism" that the dissident and erring can happily be brought back to the bosom of the Church if the whole truth found in the Church is not sincerely taught to all without corruption or diminution.

Relying on this hope, which will be increased by your pastoral care, as a pledge of celestial gifts and a sign of Our paternal benevolence, We impart with all Our love to each and all of you, Venerable Brethren, and to your clergy and people, the Apostolic Benediction.

(1) Conc. Vatic. D.B., 1876, Const. *De Fide cath.*, cap. 2, *De revelatione*.

(2) C.I.C., can. 1324; cfr. Conc. Vatic. D.B., 1870, Const. *De Fide cath.*, cap. 4, *De Fide et ratione*, post canones.

(3) Luke, X, 16.

(4) Pius IX, *Inter gravissimas*, 28 oct., 1870, *Acta*, vol. I, p. 260.

(5) Cfr. Conc. Vatic., Const. *De Fide cath.*, cap. 1, *De Deo reus omniū creator*.

(6) Cfr. Litt. Enc. *Mystici Corporis Christi*, A.A.S., vol. XXXV, p. 193 sq.

(7) Cfr. Conc. Vatic. D.B., 1796.

(8) C.I.C., can. 1366, 2.

(9) A.A.S., vol. XXXVIII, 1946, p. 387.

(10) Cfr. S. Thom., *Summa Theol.*, II-II, quæst. 1, art. 4 ad 3 et quæst. 45, art. 2 in c.

(11) Cfr. Allocut. Pont. to the members of the Academy of Science, November 30, 1941; A.A.S., vol. XXXIII, p. 306.

(12) Cfr. *Rom.*, V, 12-19; Conc. Trid., sess. V, can. 1-4.

(13) January 16, 1948: A.A.S., vol. XL, pp. 45-48.

Two Books of Interest

Valuable Contribution to Social Thinking

AN IMPORTANT event in the field of social studies is the publication of *Catholic Social Principles* (Bruce: \$6.00), by the Rev. John F. Cronin, S.S. The author of this excellent work is the Assistant Director, Department of Social Action, N.C.W.C. The book itself is both a compilation of Catholic social teaching and its application to American economic life. Each chapter begins with generous excerpts from authoritative documents relating to the topic discussed. Eighty documents are cited, including nearly forty from the present Holy Father. The text proper is an ethical explanation and economic application of the principles contained in Church teachings. The volume concludes with a forty-page annotated reading list, for further references in this important field.

Father Cronin has not hesitated to attack concrete and difficult problems. He has dealt with such issues as the welfare state, the standards for a living wage, the morality of strikes, and the case for and against compulsory arbitration of strikes. Both sides of controverted matters are given, but the author generally reaches a conclusion and gives strong reasons for it.

The new book has been enthusiastically received by reviewers. *America* (Sept. 16) concludes: "Father Cronin has produced one of the most valuable books of our time. It should find a place on every educated person's bookshelves." Other publications have hailed it as meeting a long-felt need in the field of Catholic social studies.

Survey of Expellee Problem

A SUBJECT that is far from sufficiently known furnishes the theme of a new book by Monsignor Edward E. Swanstrom; executive director, War Relief Services—N.C.W.C. In presenting a study of expellee peoples, the volume, *Pilgrims in the Night* (Sheed and Ward, \$2.50), picks faces out of a faceless mass of 12 million people who have been uprooted from their homelands and thrust into a Germany that is itself too broken by war to do more than keep them barely and miserably alive.

Surveying this whole field of human suffering, Monsignor Swanstrom tells of the men, women and children, the priests and bishops who took part in the greatest forced migration of history. His account cannot fail to appeal to the sense of justice of all right-thinking men, and his concluding chapter tells what has been done through self-help, through national and international efforts, to meet the problem, and what remains to be done if this cruel violation of human rights is to be redressed.

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—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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